

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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## THE CHRISTIAN REPOSITORY

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## HISTORY OF MISSIONS.—Continued.

### English Baptist Missions, (Concluded)

We shall now give a list of the several stations occupied by the Baptists, with the date of their establishment, and a few of the most interesting particulars relative to their state. We commence with those in

### INDIA WITHIN THE GANGES.

1799. *Calcutta*, the chief city of the three British presidencies in India, and the grand emporium of the East. Missionaries, *E. Carey, Lawson, Penny, Yates*, and a number of native brethren. They have several places of worship for the natives, in different parts of the city; and one or more for Europeans.

1799. *Serampore*, a Danish settlement, about 15 miles above Calcutta. Here the senior brethren reside. It is the chief station, and may be considered the centre of all the Baptist missions in India. The establishment, comprising workmen and servants, is very large. Ten presses are employed almost exclusively in preparing the scriptures for circulation in the numerous languages and dialects of the East. Upwards of 100 native schools are established, containing about 7000 children under daily instruction. Missionaries, *Carey, Marshman, Randall, Pearce and Sutton*, and several natives. The latter, by their superior knowledge of the vernacular tongue, their intimate acquaintance with the habits and ideas of their countrymen, and their being accustomed to the climate, are better adapted than Europeans to make known the gospel to small groups of natives, and have been generally more successful. At this place, the mission is erecting a college on an extensive scale, and at a great expense, which promises to be a blessing to India.

At *Dum-Dum*, a station of the artillery, about 8 miles north of Calcutta, *Rammohan*, a native preacher, is placed.

At *Barrackpore*, opposite Serampore, on the other side of the Ganges, preaching is regularly maintained.

At *Gundulphara*, 8 miles N. W. of Serampore, *Tarachund*, a native is stationed. Many intelligent young natives come to him for instruction.

1807. *Jessore*, a district in the east of Bengal, about 70 miles E. N. E. of Calcutta, contains about 1,200,000 inhabitants, in the proportion of 9 Mahomedans to 7 Hindoos. At the principal town of this district resides *W. Thomas*, country born. Four natives are employed as readers, and itinerate in the neighborhood.

1817. *Dacca*, about 100 miles E. of Jessore, once the capital of Bengal. Missionaries; *Ramprasad*, and another native. There are here Armenian and Greek Christians, who rejoice in their labors. There are one school for the children of indigent Christians, and for native children five in Bengalee and one in Persian.

1813. *Silhet* in Bengal, 310 miles N. E. of Calcutta. Teacher, *John De Silva*, a Portuguese. He is principally employed with Portuguese residents who are Catholics and extremely ignorant. He thinks some do not hear in vain.

1812. *Chittagong*, a district in the eastern extremity of Bengal. Mr. De Bruyn laboured several years among a people called Mugs, and baptized 90; but he died in 1817 by the hand of an assassin. He was succeeded by Mr. Peacock. It was here that Mr. Colman, of the American Baptist mission, resorted when obliged to leave Burmah; and here he lately died.

1809. *Cuttack*, a town in Bengal, 75 miles N. of Calcutta. Missionaries; *W. Carey, jr. Mr. Hart*, and fourteen natives. Some of the natives preach, and others

read and distribute the scriptures. The field is extensive and promising.

*Berhampore*, 120 miles N. N. W. of Calcutta. Missionary; *Pran Krishna*, a native.

1816. *Moorshedabad*, 10 miles above Berhampore, and formerly capital of Bengal. It has an immense population. Missionaries; *J. W. Ricketts* and *Hashee*, a native.

1817. *Malda*, a large town in Bengal, about 190 miles N. of Calcutta, supplied by *Krishna*, a native.

1814. *Dinapore*, a city 240 miles N. of Calcutta, having 40,000 inhabitants. Missionary; *Ignatius Fernandez*. Here are rising up a body of native youth, free from the fetters of idolatry.

1816. *Monghyr*, a large city 250 miles N. W. of Calcutta, and a station for invalids of the English army. Missionaries; *J. Chamberlain, Brindabund*, a native preacher; and *J. Misser*, native reader.

1812. *Patna*, the capital of Bahar, 320 miles N. W. of Calcutta, on the south bank of the Ganges, said to contain 500,000 inhabitants. Mr. J. T. Thompson labors here, and also travels through an extensive region, preaching and distributing the scriptures to multitudes.

1816. *Guyah*, a large city, 55 miles S. of Patna, and a place of great idolatrous resort. Mr. Fowles, born in India, resides here on his own estate, comprising several villages; to whose inhabitants and others he attempts to make known the word of life.

1809. *Digah*, near the extensive cantonments of Dinapore, 230 miles N. W. of Calcutta. Messrs. *W. Moore* and *J. Rowe* preside over a considerable school, besides being engaged in other labors of the mission.

1816. *Benares*, in the province of Allahabad, 460 miles N. W. of Calcutta containing 12,000 stone and brick houses, (from one to six stories high,) and above 16,000 mud houses. The population in 1803 was 582,000. It has been called the *Athena* of Hindoostan, being the ancient seat of Brahminical learning. It is also the *holy city* of their superstition. During the festivals, the concourse of people is beyond all calculation. Mahomedans are not more than one in ten. The *shasters* (or sacred books) affirm that whoever dies in Benares will be saved. Missionary, *W. Smith*. On one occasion he distributed in a few days, nearly 1000 books and tracts in four different languages.

1814. *Allahabad*, an ancient city 490 miles W. N. W. of Calcutta, at the junction of the Jumna with the Ganges; where multitudes of pilgrims resort to bathe in the holy water and some to drown themselves as an act of merit. The missionary, (*Mr. Macintosh*), writes, "I went up to the man who stamps the pilgrims, and found he had stamped 32,000; but he said that was only half of what were stamped last season. I asked him if he knew what number had drowned themselves during the fair; he pulled out a list, and counted thirty."

*Cawnpore*, a large and important military station, where their labors have been very successful.

1812. *Nagpore*, the capital of the eastern Mahrattas, 615 miles W. of Calcutta, population 80,000. Missionary; *Ram-Mohun*, native.

1812. *Surat*, a large city on the western side of the Peninsula, said to contain half a million of inhabitants. It is celebrated as the port whence the Mahomedans of India have been accustomed to embark on their pilgrimages to Mecca. Missionary; *C. C. Aratoon*, an Armenian. There scriptures and tracts in various languages have been distributed.

1818. *Cuttack*, the capital of Orissa, about 220 miles S. W. of Calcutta. Missionary, *S. Sutton*.

Missions at *Agra, Goamally*, and *Balasore*, have been undertaken and abandoned. That at Agra was relinquished, with the expectation that the Church Missionary Society would supply its immediate necessities.

## ASIATIC ISLANDS.

1814. *Amboyna*, a Dutch island, 32 miles by 10. Missionary; *Jabez Carey*.

1812. *Ceylon*.

On this island the Baptist have a station at *Colombo*, occupied by Messrs. *Chae* and *Siera*, who preach in Singalese, Portuguese, and English. They have 60 boys in school. A converted Buddhist priest has died in the faith. Another station on the same island is *Galle*, occupied by *T. Griffiths*.

*Java*, 600 miles by 95.

Here is a wide field. The people are ignorant and superstitious. Great numbers are Mahomedans, with many priests educated at Mecca. There are two stations. One at *Batavia*, a large city, capital of the Dutch settlements in the east, and proverbially unhealthy. Mr. Robinson labored several years, not without encouragement, though many obstacles occurred. Mr. Diering afterwards became his assistant.

At *Samarang* is the other station. It is a fortified town on the N. E. coast of the island, and ranks next in importance to the capital. Missionaries; *G. Bruckner*, and *J. Phillips*.

## WEST INDIES.

In *Jamaica*, there is an English Baptist mission; and the laborers in this vineyard are Messrs. *J. Coultart, C. Kitching*, and *S. Godden*.

The review of the stations from which the above extracts is formed was made more than three years since, and new stations may have been formed. It will be observed that nearly all the stations are in India. There, a great work has commenced; and is making, perhaps slow, but sure and majestic progress. They reckoned 765 converts in 1815; four years later, they had baptized in all more than 1000, besides Europeans. The diffusion of light is working a great change in thousands of minds. We have lately been informed that *Juggernaut* is falling into contempt. Translations and laborers are being prepared, to proclaim salvation to millions as yet unapproached. The stations are widely extended, and in important places, as so many fortresses, menacing the hosts and kingdom of Satan.

We subjoin an account of *Translations*, &c. as given by the Society in 1821.

"The sixth edition of the New Testament in Bengalee has been published. The whole of the Scriptures are in circulation in that language, and also in the four following, viz: the *Sungskrit, Hindee, Orissa*, and *Mahratta*, in each of which second editions are in the press. In the following ten languages, the New Testament has been published, together with the Pentateuch, and other parts of the Old Testament, viz: *The Chinese, Shikha, Pushtoo, Teelinga, or Teloogo, Kukuna, Wuch, or Moolanee, Assam, Gujuratee, Binkaneer and Ka hmeer*. Besides these, there are, six other languages, in which the New Testament is brought more than half through the press. These are, the *Kurmaa, the Nepal, the Harotee, the Marwar, the Bhughulkund, and the Co Ojem*. In addition to these, the following versions are all in hand, and in the press: the *Jumboo, Kannuj, and Khasee*, printed as far as John; the *Khoshul, Bhuneer, Dogura*, to Mark; and the *Kumeroon, Gudwall, and Mumpoora*, to Matthew. What wonderful patience and zeal must have been required in the performance of these Herculean labors! These translations have all been made at Serampore."

Besides these, they were printing several religious and literary works; also, a monthly Magazine in English; and a Magazine and Newspaper, both monthly, in Bengalee.

*Africa*.—The Olney Hymns, by J. Newton, have been translated into the Sherbro language, by *Caulker*, a colored man, and are now sung by the inhabitants of those very regions in which that venerable servant of God once assisted in carrying on the traffic in human blood.

## MISSION AMONG THE JEWS.

From the London Jewish Expositor.

### TRIALS OF A JEWISH MISSIONARY.

Extract from a Journal of a Missionary tour of Mr. Bergmann, a converted Jew, from Frankfort.

After having called upon the Lord in prayer, for strength and blessing, whereby I might be enabled to contribute to the honor of his name, I set out from Frankfort on the 9th May, and arrived in the evening at H. The landlord, a sensible man, after having understood the object of my journey, cautioned me against the Rabbins of that place, who having attempted to excite government to harsh measures against Jewish converts, since yesterday was more incensed than ever against Christianity, because he had read in the newspaper, that the only son of a Rabbini at H. lately had been baptized at Elberfeld, and that the readers might suppose that it was his only son.

As caution seemed necessary, and yet I was desirous to have some conversation with that very Rabbini, I took the advice of a friend in a neighboring place. He informed me that Jewish overseers and the Rabbini had, indeed, succeeded so far, as to cause an order to be given, that no gate keeper, or other inferior civil officer in towns, should be permitted to distribute Christian tracts among Jews; but that this order did neither extend to himself nor to me, and that consequently I had nothing to fear from calling upon the Rabbini. Having therefore taken with me some important tracts, especially "Christian passages from the Rabbinical works," I went to the Rabbini. In reply to his first question, "What is your desire?" I presented to him the tracts, with the request, to peruse the last mentioned with great attention, as it had already appeared from it, that the most celebrated authors of the Talmud and the Cabala, had confessed Jesus Christ to be—Here the Rabbini in a rage flew up against me. "What," said he, "do you not know that I can flog you, *ad lemta*, to death?" No sir; answered I, that you cannot; for two years since I professed the evangelical Christian religion, and think it now my most sacred duty to make my dear Israelitish brethren also acquainted with the way of salvation. So, said he, you are a *Mehumed*; an accursed baptized; take then your things back again;—but, no, I shall keep them; but you shall see that I can write large volumes against them. That, replied I, you are welcome to do; but your confutation must rest on solid grounds. Get you away, cried he in a passion; only see how *merages*—angry—you have made me, how my whole *guff*—body—shakes. Follow the *Mehumed* as far as the end of the Jewish street, cried he to a young Jew who was present. I took a polite leave of him and went the same day to G.

On the 14th I met in F in the inn, with an old Jew, who showed much inclination to receive divine truth, but could read Hebrew not German. I therefore gave him some Jewish German tracts, which he readily accepted, with a promise to communicate them to his friends. I proceeded through S to M where I arrived on the 15th in the evening. On the following day, I heard an excellent sermon in the church. The minister to whom I was introduced, received me very kindly, and was much rejoiced when in my credentials he found the signature of Mr. Von Meier whom he supposed to have been one of his pupils thirty-six years ago. He advised me to pay a visit to opulent Jewish families, and foretold me very exactly the manner in which I should be received by each of them. Accordingly I went in the afternoon to the Israelite, J. R. who had known me as a Jew; and was informed of my transition to the Christian religion. The reception was tolerably polite, until our conversation turned upon religion, and I offered him some tracts. Then he flew into a violent passion, and said, "Never presume to speak thus to any Jew here; or I shall show you what I, an agent of the ducal court can do." I calmly answered, that his terrible threats affected me very little,



and that they would not prevent me from doing my duty as a Christian. I immediately went to the house of his brother, who lived at a considerable distance. When I arrived there, I was told that he had gone from home; but was afterwards informed that his brother on a shorter way, had preceded me, and caused me to be refused admittance.

In the evening of the 17th, the three married sons of these brothers paid me a visit. They told me that on the part of their parents, nothing better could be expected than what I had experienced from one of them. But, as to themselves, they wished to examine the matter more thoroughly & therefore asked for some tracts; with which I the more readily supplied them, as they already possessed the Bible.

As I had been advised to visit an Israelite in a place at ten English miles distance from M. I went there; and as it was the Sabbath, I found him at home, and was most joyfully received by him. He has a wife and eight children. He had formerly been singing in the synagogue, but now keeps a shop, by which he supports himself & family very comfortably. But when the Jews found him to entertain Christian sentiments, which he took no care to conceal, they succeeded in alienating the mind of the lord of the manor towards him so far, as not to suffer him to remain in the place as a Christian convert. Not knowing, therefore, where to find another asylum with his numerous family, he is compelled to postpone his transition, to which he looked forward with a longing desire, until he has found an abode, where he can exist as an honest man. I conversed with another Israelite, a leather merchant, who also has an earnest desire to devote himself to Jesus Christ, but must first prepare his bride, whom he cannot forsake for that change.

While I was conversing with these persons, the other Jews excited a terrible noise. As one of them knew me to be a convert, they all ran to the magistrate, desiring him to put me into prison as a vagabond. He came into the inn, accompanied by a constable, and asked for my passport. The Jews, meanwhile, assembled in crowds to see me carried away. But the magistrate, after having attentively perused my passport, bade me go on travelling with God. Then turning to the Jews, he scolded and threatened them in the most opprobrious terms. A few miles from that place I wished to call upon a very intimate Jewish friend of my early youth. When I found him in the street, I approached him with expressions of heartfelt affection. But how was I disappointed when he would not suffer me to touch his hand. "Do you not know me?" said I. "I have once known you," cried he, "but no more, since you have renounced your God." I cannot express the mournful feeling which pervaded my soul, when I heard these words. It was in vain I attempted to convince him, that just now, I truly and warmly was attached to the Lord my God. I entreated him to receive me into his house only half an hour, that I might talk with him. "I shall immediately, roared he, let loose my mastiff upon you. Meshumed, if you dare to enter under my roof." Now I had nothing to do but to shake off the dust from my feet and proceed.

On the 22d I proceeded to C. where three Jewish families reside, of whom one member has been my pupil. He was not at home; and another was also absent. The third, who was present, refused accepting tracts, saying, "If we have money enough to carry to Leipzig, we want no Messiah."

On the 23d I arrived at B. near the boundaries of the kingdom of Bavaria. As I was born only one mile from that place, and had a year ago, sent a considerable parcel with tracts to a friend there, a large number of Jews of both sexes, old and young, filled the inn in the evening, who continually were whispering among one another. Not one bade me welcome, or answered my salutation. I asked one among them,—"How does my brother and his family?" He replied, "Now you must ask the Goim." (Gentiles.) When I had asked for some supper, a party of the Jews went into another room, where the magistrate of the place sat, with some other Christians, spoke secretly with him, and then withdrew. The magistrate came to me, behaved kindly, and asked me, in what place I made my transition to the Christian church. In Frankfurt, said I, and if you wish I can show you my baptismal testimony. "I do not want it, sir," replied he, "I only can tell you that just now

I have without ceremony sent away the Jews."—"Yes," said one, in his German Patois, "there sits a baptized Jew, who has not even adopted the Catholic religion, but has become a Lutheran, and that, I should think, is not permitted." "I told him," continued the magistrate, "that he was a fool and a wretch, who did not know, that the kingdom of Bavaria now contained more than a third part of Protestant inhabitants, who enjoy equal civil rights with the Catholics; upon which they all took to their heels and left the house."

On the following morning I went under anxious apprehensions to A. where my brother lives. He is nearly 70 years old. In his younger years he has, by journeys and mercantile connections, acquired a tolerable measure of useful knowledge; but now, several years since, he has been compelled by illness to confine himself to his room. When I entered into the house, I heard much chiding and noise. My brother met me in a very weak state of health, gave me a cordial reception, but at the same time requested me to leave his house immediately, if I would not make him more unhappy than he already was. For his wife, when last night she had heard of my arrival in these quarters, had brought the whole vicinity into commotion, to prevent my approaching her husband and children. She has sent, continued he, my only son to a neighbouring place, nor are my two daughters permitted to bid you welcome. What my brother just had told me was soon fully confirmed; for when his wife after ten minutes had heard of my arrival, she flew into the house like a fury, followed by several of her relatives, under a flood of curses and opprobrious words. How, cried she, this Meshumed dares to profane my *cocher*, house! and with these words she and her sister seized firebrands from the chimney, to assault me; but were prevented by some men who were present. I therefore withdrew as quickly as possible, after having in a few words given my poor brother an affectionate farewell, and went into the inn. Here in the course of the day I was visited by many young Israelites, who comforted me after the painful treatment I had suffered.

I remained in this place till the following day, the 25th at noon, that, if possible, I might have some conversation with my brother's son, who is a dyer. But, his mother, aware no doubt of my desire, did not suffer him to leave her the whole day. I therefore set out for B. where I arrived in the evening.

On the 27th, after divine service, I called on a nearer relative of mine, from whose enlightened sentiments I anticipated an interesting conversation. I was received in a remarkable polite manner, but was not a little surprised, when, after having caused those who were present, to withdraw, he shut both the doors of the room. I asked the reason of that unexpected measure, and he replied, For your life you have nothing to fear; a Jew commits no murder; but I have done it to compel you to hear without interruption what I have to say. I hope, I said, you will also hear me. No, cried he, all you will or can say, I know full well. The step you have taken is a base roguery, for nothing but madness or hypocrisis can induce a Jew to become a Christian. The English madness has, as you know, infected many persons in Germany; but we have also among us men of influence, who certainly will stop their progress. But, continued he, more calmly, the way by which you may return is open to you, as our arms are open to receive you again as our dear cousin. That is to say, said I, if I turned Jew again. Certainly; was his answer; you may only go to Breslau, or Amsterdam, and . . . Now, replied I, my dear cousin, I will hear nothing more. To my Lord and Saviour I have promised faithfulness unto death, and I hope to persevere. While I said this, he opened the doors again, and I withdrew. I little relished my dinner in the inn; and I do not know how many times, I walked up and down the long avenue of the garden belonging to the castle. I could not compose my mind during the afternoon and evening; but when I went to rest, the Lord gave me sufficient strength and presence of mind, to recommend myself in prayer to him, and also fervently to intercede for my poor and endangered cousin, that our dear Saviour by his spirit would enlighten him, that his soul may be saved.

On the 31st in the afternoon, I set out for B. I stopt on the road, in a small town where I found a distant relative of mine, who lives there with her husband and seven children, in very comfortable circum-

stances. She spoke for a long time with me about her domestic happiness; but as I was desirous to inform her of my change of religion, I turned the conversation upon two of her sons, who can support themselves independently, and intimated to her, that for them it would be no difficult matter to embrace Christianity; and by an open profession, to rid themselves at once from Jewish misery; so as, added I, by the Lord's mercy, I, in my sixteenth year, had been happy enough to devote myself to Jesus Christ. Oh! did she joyfully exclaim, grasping my hand, now you are doubly welcome to me; for now I can freely tell you the truth. One of these two sons is no longer than six weeks since, asked our permission to go over to the reformed Church in Hungary, and we have granted it. We, indeed, bring up our children in the religion of our fathers; but whenever they have become of age, and wish to have something better, we certainly will lay no obstacle in their way.

From B. where I made a short stay, I returned to Frankfurt, where I arrived on the 6th of June. Yours, &c.

JOHN JACOB BERGMANN

PENANG

#### *The stupidity and cruelty of Idolaters.*

Exemplified in the conduct of the Chinese; extracted from the Journal of Mr. Medhurst, when he resided in Penang.

January 7, 1821.—Walking out, I called at the house of a man, who was engraving an idol; and, on looking round, I perceived his house to be full of the works of his own hands. I could not help feeling a holy indignation at such affronts on the Divine Majesty, to suppose him to be like unto wood and stone, graven by art and man's device. I spoke to him on the folly of trusting to the works of his own hands, but I found him to be nearly as ignorant as the idols he was making. "They that make them are like unto them." He was unable to give any consistent excuse for his folly, acknowledged that he was a mere imitator of others, and was making the idols for his own gain.

On my return, I visited a temple in ruins—the altar neglected, and the god removed. I longed for the time when the shrines of idolatry shall all meet a similar fate. When I enquired why the temple was deserted, I was told very eagerly that the god had selected another spot for his residence in preference to this. I doubted how it was possible for a log of wood to be capable of choice, or to express his desire to others; they said there was no difficulty in either; for when they were carrying the god round the village, in his chair of state, (borne generally by four men only,) on its arrival at the particular spot which the god preferred, the chair suddenly became heavy, and twenty men could not move it thence. My informant said he was no eye-witness of this circumstance, but he firmly believed it—What a pity it is that they do not trouble themselves to inquire into the truth or falsehood of such things, before they give an implicit credence to them.

#### *Murder of the female infants by the Chinese.*

Jan. 18.—A man came for medicine today, with whom I conversed awhile privately. I asked him how long he had left China, and whether he ever thought upon his family there. He said he frequently thought on them, and intended next year to return and visit them, for he had three sons, and one daughter who was married. "I had another daughter (he added) but I did not bring her up." "Net bring her up (said I) what did you do with her?" "I smothered her (said he:) this year also I heard by letter that another daughter was born; I sent word to have that smothered also, but the mother has preserved it alive." I was shocked at this speech, and still more at the horrid indifference with which he uttered it. "What, (said I) murder your own children? Do you not shudder at such an act?" "Oh! no, (said he) it is a very common thing in China: we put the female children out of the way, to save the trouble of bringing them up; some people have smothered five or six daughters." My horror was increased by his continued indifference, and the lightness with which such crimes are perpetuated in China with impunity, which must be the case, when they are related without fear of detection, as the common occurrence of life. I felt that I had a murderer by my side, who must without repentance inevitably perish. I told him plainly that he had committed a most dreadful sin, and that he was in danger of eternal wrath. Though I said this with the greatest seriousness and earnestness, at first he only

laughed, and it was sometime before he would acknowledge that he had done wrong; however, afterwards he seemed to feel a little concerned, and I hope affected. What an awful view does this present of the "Celestial Empire," loaded with crime, deluged with blood, and ripe for destruction!

#### SUPERSTITION IN INDIA.

From the London Missionary Register.

The following is an affecting instance of the delusive power of idolatrous superstition on the minds of the Hindoos, related in a Letter from the Rev. H. Fisher, of Meent, to the Secretary of the Church Missionary Society. A Fakcer was observed, by the road side, preparing something extraordinary, which having never been observed before, excited a curiosity to draw near and examine his employment. He had several Hindoo pilgrims around him, on their way from the Holy Ghaut, who assisted in preparing the wretched devotee for some horrible penance, to which he had voluntarily bound himself, in order to expiate the guilt of some crime which he had committed long ago. His attendants literally worshipping him, kissing his feet, calling him god and invoking his blessing. A large fire was kindled under the extended branch of an old tree; to this branch the Fakcer fastened two strong ropes, having at the lower end of each of them a stuffed noose, into which he introduced his feet, and thus being suspended with his head downwards over the fire, a third rope at a distance towards the end of the branch, was fixed, by which he succeeded with one hand, to sei himself in a swinging motion, backwards and forwards, through the smoke and flaming fire, which kept blazing by a constant supply of fuel ministered by many of his followers: with the other hand he counted a string of beads, a fixed number of times, so as to ascertain the termination of the four hours, for which he had doomed himself daily to endure this exercise for twelve years, nine of which are nearly expired. A narrow bandage is over his eyes, and another over his mouth, to guard against the suffocating effects of smoke. By this means he says he shall atone for the guilt of his sins, and be made holy for ever. The last half hour of the four hours, his people say, he stands upright, and swings in a circular motion round the fire. On coming down, he rolls himself in the hot ashes of the fire. The boys went to see him again in the evening, when he was engaged in his prayers, but to what or whom they could not tell. I asked my little congregation what they thought of all this; they sat silent, with their eyes cast down, and sighed heavily; at length Anand turned to Matthew Phirodeen, and passing his arms around his neck, exclaimed with the most touching expression of affection, as well as gratitude to God—"Ah my brother! my brother! such devils once were we! but now, (and he lifted up his eyes to heaven, and elevated his whole person,) Jesus! Jesus! my God! my Saviour!" It was very affecting.

[A late number of the Christian Repository, contains a very interesting narrative of a work of grace, in Rockbridge county, Va. which was communicated by the Rev. A. B. Davidson, to the Synod of Va. convened in October last, from which we make the following extract.]

The work in New Monmouth seems to be increasing; the last day I preached there was the most solemn and interesting week-day I have seen there this summer. Several members of the Bible Class, while engaged in reciting their hymns and some portions of Scripture, wept aloud and were unable to proceed. Many were bathed in tears from the commencement of the sermon until I concluded.—Thirteen adults were baptized. In those places where religion has hitherto received but little attention, the greatest excitement has appeared. The Lord has sent forth his Spirit into the streets and lanes, and is gathering unto the feast the outcast, whilst many of the Kingdom seem to be left out. It appears that many impressions were made during the Sacrament at New Monmouth. On the 13th of October, the Lord's Supper was administered at Lexington, where the fruits of the meeting at New Monmouth more visibly appeared; and many who applied to be received to the communion on this occasion, dated their first impressions at that meeting. We had looked forward to this meeting with much anxiety, and with many pleasing hopes; and although we calculated on a goodly number coming forward, yet in this, as at the former Sacrament, our expectations were very far exceeded, for the work appeared to be much more extensive than we had anticipated.



rated. The meeting commenced on Friday—the people were solemn and attentive; on Saturday they began to collect from all directions, and the house was crowded; solemnity was visible in every countenance; all seemed big with expectation, and waiting to see the stately stepping of the Almighty among his people. Prayer and conversation meetings were held in different parts of the town in the evening and at night, and Christians were wrestling with God for his presence and his blessing on the ensuing Sabbath—Nine or ten little boys of 13 or 14 years of age, applied for communion, which gave rise to a difficulty of some importance; the question with us was, whether children of that age should be admitted? After much deliberation and prayer, and frequent examinations, it was agreed that they should be admitted. It was now a time of wrestling with God; parents were praying for a blessing on their children who were about to devote themselves to God. Those who came forward were praying that their brothers and sisters, who were left behind, might be brought to repentance. Many, no doubt fell asleep while they were thus breathing out their desires to God. In the morning a delightful Sabbath dawned upon us: the Sun shone out with mild and radiant beams, which seemed to be emblematical of the bright rays of the Sun of righteousness which was to shine upon us that day. At an early hour the people began to crowd the Church, and at 10 o'clock an immense multitude had assembled.—The services commenced at half past 10: all were silent and attentive: the people seemed to drink down every word, and frequently in the midst of deep solemnity a flood of tears would burst forth. After the conclusion of the Sermon in the morning, a scene took place which moved every bosom, and filled the house with weeping. A considerable number of adults were to be baptized, and while the congregation sang a hymn they came forward: oh! it was a pleasing and affecting sight to see some rising up in one part of the house and some in another, leaving their nearest relative behind, some their brothers and some their parents and old companions, all marching up and taking their stand before the pulpit. Fourteen persons presented themselves as candidates for the ordinance, and in the view of the Church and the presence of God and the holy angels, solemnly surrendered themselves to the Lord in his own covenant. This scene, and the short address which was delivered previous to the ceremony produced an effect beyond description: a sympathetic flash seemed to touch and melt every heart; more than a thousand cheeks were bedewed with tears while the subjects for baptism were receiving the ordinance and the sacred name of the Trinity pronounced on each of them.

After this the service commenced, and with melting hearts the friends of the Redeemer came forward in successive throngs until 11 tables were filled—the 11th was appropriated for the new communicants, but not more than two thirds were able to get seats; a solemn address was then delivered; the feeling was deep and powerful; many had never seen such a scene before. The whole number added at this time was 60. A number who had been abandoned to almost every species of vice, were most deeply affected, and left the house weeping. A large number of those who did not commune, were, it is believed, under convictions, and some have since expressed a hope. A most remarkable change has taken place in the town and neighbourhood: a few months ago the destroying angel was in almost every family, and mourning and lamentation was heard—mothers weeping for their children because they were not. Now the angel of mercy has visited every dwelling and brought salvation in his hand. But the judgment of God is inscrutable and his ways past finding out.

On Sunday, the 20th of October, I had a sacrament at Oxford. In this part of my charge I had been for some time past rather discouraged; I had been some weeks from them, attending sacraments in other congregations. I did not expect that more than five or six would be added on this occasion.—Preaching commenced on Friday, and there was apparent solemnity during half the day; some were deeply affected. On Saturday, Dr. Baxter attended with me and preached; the greater part of the congregation at times were in tears: a considerable number applied for communion, which greatly encouraged us. On Sabbath morning a vast assemblage collected at an early hour, with evident signs of deep conviction on their countenances. I had hardly alighted from my horse when

crowds collected about me to solicit communion for the first time. Oh! it was a pleasing sight—one after another came forward, until the list was swelled to 44. Eighteen adults were baptized on this occasion. The Lord seemed evidently to go before our expectations, and it appeared that we had only to stand still and witness the glory and salvation of the Lord. All beheld and admired his glorious march among his people. It was, indeed, a day of power, and was not, perhaps, surpassed by any preceding event in deep feeling and solemnity. There were many sweet drops of mercy poured upon us that day, and many seemed to lean with more than usual comfort on the staff of Jacob. Many hearts were made glad, and a new flame appeared to be enkindled in the hearts of numerous professors.—There is not the least doubt that many who had hitherto been careless and unconcerned, were seriously impressed on this day. We all felt disposed to cry out with the Psalmist, "Bless the Lord, O my soul, and all that is within me. Bless the Lord, O my soul, and forget not all his benefits."

The work seems to be spreading, and it is hoped that God will continue his work, until the whole world shall be brought to the knowledge of the Lord.

The whole number added to the church during the summer and fall, by Dr. Baxter and myself, is 210. There was no bodily exercise attending this work, and nothing which could be termed extravagant; and, except on some particular occasions, not a very great degree of sympathy was manifested; every thing was conducted with perfect order. It was however characterized by deep and pungent convictions of sin, humility and self-abasement, and an earnest breathing after God and holiness.—In many instances there was the most determined resistance to the spirit of God and attempts to shake off conviction by individuals, but the power of God predominated, and they were forced to submit to the mild sceptre of King Jesus.

I have never before witnessed or read of any revival in which I have found less to condemn. We have every reason to believe that it is the Lord's doing; as we are sensible of having preached better than on former occasions. There was an evident manifestation of Divine grace. The work is the Lord's and to him be all the glory. AMEN. Y. Her.

*Letter from a Licentiate, late a student, at Princeton, to the Editor, dated—  
Mount Pelier, Charlotte county, Hanover Virginia.*

"DEAR BROTHER,

"I regret, very much, my inability to comply with your request until this late date. I shall now give you a very brief statement of facts, and leave you to your own cogitations, to fill up all deficiencies. In six days after embarkation, I landed at Norfolk, merely to see and hear something about the state of the revival, of which I had before had some distant hints. It formed no part of my plan to stay longer than one day. But the Lord seems to have ordered otherwise. A brother in Christ, before unknown, found out something about me immediately on my placing my feet on the wharf, and this led the way to my ultimate stay. I arrived about noon. There was a meeting at 4 o'clock, which I was invited to attend. As I approached the house, which was filled with solemn, and apparently, engaged worshippers, I heard the voice of melody. The pastor, with a number of newborn souls, seemed to sing with the spirit and understanding. I entered, and felt the hollowed influence of the air they breathed, as soon as I was seated. Indeed, it appeared to be the house of God, and none other than the very gate of heaven. The Lord Jesus was in the midst, fulfilling his precious promise. His people feasted on his beauties, while sinners were filled with trembling at his majesty and glory. I was requested to address the congregation, and in my meagre way, did so; and spoke again, at night, at another place—a place in which Satan sat upon the throne. By this time I was pressed so to tarry a week, that I knew not how to refuse.—Finally, I determined to spend that time with this people. The whole work is perfectly noiseless, on the part of the convicted—the only noise, is the voice of ransomed sinners, in sweetest harmony. While I remained the meetings were as frequent, as three or four times a day; they were, however, in different parts of the town. In them, you saw nothing very extraordinary, except solemnity, and deep, serious attention, and the penitential tear, flowing silently and bedewing the cheek of the broken-hearted and contrite sinner.

They commenced every morning, at sunrise, for prayer; but their other meetings are regulated by circumstances. The exercises are, singing, prayer, and exhortation. In the last, the understanding and heart are addressed, always, with pungency and fervor.

"They have anxious meetings twice a week, one altogether for males; the other restricted entirely to females. I had not the pleasure of attending either of these. The pastor of the flock, being well acquainted with all, conducts them chiefly himself. The number that attends is not very large; so it is altogether better that, he should be engaged alone in them.

The work has been going on for about nine weeks, and during this period about fifty have been brought into the church; 45, more than two weeks since had been received into the Presbyterian church.

These are principally from the highways and hedges, while the children of the covenant have been passed over. I saw no seat themselves, for the first time, at the Lord's table, the sabbath I arrived in the place. The manner of conducting the revival is pretty much the same that is followed in the revivals to the north.

"I am sorry it has been out of my power to finish this letter until this moment. I can add, that the work in Petersburg is extensive and powerful. Upwards of 60 have been received into the Presbyterian church; towards 100 into the Methodist church. The Church will receive heralds of the messages of peace from this happy and glorious work. As many as five or six, I think, have already fixed their attention on a preparation for the holy office.

"In Lexington, a mighty work has recently been commenced. It began in a very small prayer meeting, which had existed for a long time; all at once, as moved by a wind from heaven, the largest house in town would not contain the crowds that flocked out to worship. More than 300 have been added to the Church. In Richmond, 60 or 70 have been added recently to the Methodist church; in the Presbyterian, the state of things is interesting.

In Prince Edward, the work is beginning to spread. More than 60 have been gathered into the Church in that county. A number of the students of the college, are hopeful subjects of the work."

Slander, says Saurin, is a vice impure in its source, dangerous in its effects, general in its influence, inseparable in its consequences; a vice that strikes at once three mortal blows, it wounds him who commits it, him against whom it is committed, and him who sees it committed. It is tolerated in society, only because every one has an invincible inclination to commit it.

*For the Christian Repository.*

FRIEND PORTER,

In my first communication, I seem to have given offence by my use of the plain language. But I assure your readers that, unless it occur inadvertently, I will hereafter carefully avoid it. The late controversy between Paul and Amicus, has led me particularly to consider this, with the many other peculiarities, which distinguish the society of Friends. As is well known, they profess to make it matter of conscience, to use a language, a mode of dress, and a form of worship different from those of any other professing denomination of Christians. They are not satisfied with naming even the days of the week, or months, as others do. There obviously appears to have been studied design in the formation of their society, to render it as distinct as possible from all other denominations. And to keep up this distinction, they have endeavored to give it a semblance of importance, by connecting their little external forms and peculiarities, with the sacred duties of religion. But though, these forms and peculiarities are frivolous, and many of them harmless in themselves yet, they are of highly pernicious tendency. They lead many, as I am well aware, to rest on these formalities and distinctions, trifling as they are, as constituting the very essence of religion. Thus are they contented with tithing the mint, the anise, and the cummin, while they are entirely ignorant of the gospel plan of salvation, and of course, are utter strangers to vital godliness. Nor is this their only evil. They serve to keep the society aloof from all other professing denominations of Christians. This no doubt has been their design. But in so doing, they take from them, the opportunity of being benefited by christian communion, and indeed of ever hearing the faithful preaching of the gospel. For, since awakened by the heart-chilling disclosures of Amicus, I have been led to look back upon the public discourses of friends, which I have heard in their meetings, and I am now brought to a full conviction that I never have heard the gospel among them. The meetings indeed are generally silent. Nothing is said in them, to engage the attention of the youth, or to instruct them in the principles of religion; nothing to alarm the profligate; to rouse the thoughtless; to direct the inquiring, or to comfort the desponding soul. In our, or, I will rather say, in the meetings in my neighborhood, we have had for several years, but a very few discourses indeed of any kind, and these, mere frothy harangues, without connection, substance,

or edification. Nor is this the case in my neighborhood only, but generally as far as I am acquainted. If then the prophets have become dumb, and none are rising up to teach the people, or to warn them of their sins, it is evidence convincing and affecting, that God is not with the society to bless them; and it is time to turn to others who seem to share eminently the graces of his Spirit. The late controversy has led me seriously to reflect on these subjects, and has produced these convictions. If Amicus has given a just representation of the religious tenets and doctrines of Friends, I certainly can not walk in union with them. Nor am I alone in this determination. Many of the more reflecting and pious part of the Society are alarmed and grieved. A representation indeed from several states, have made an attempt, as they supposed, to relieve the scriptures which, in the minds of many, have been excited by the essays of Amicus. But for myself, they have only increased them. They deny it is true, any knowledge of Amicus, or any concern in his writings. But, do they deny the awful doctrines which he has fastened on the society? No. They have cautiously avoided giving an opinion on the subject, and thus have produced a conviction, that they are their doctrines, but they are ashamed, or afraid to avow them. They are aware of the impression already produced upon the public mind. They plainly perceive that in view of the community, they have been unclad of their christian character. They hope therefore to wipe away the stigma they have incurred by a temporizing policy. But they mistake—Unless they make a candid, open, and unequivocal disavowal of the sentiments ascribed to them, the public will believe that they have not been misrepresented. Amicus has injured the character of the society more than it will retrieve for years to come. Nor has he injured the cause much less by the Spirit he has manifested, than by the sentiments he has disclosed. A candid view of his writings will certainly produce this conviction. If these have been dictated by the spirit of the gospel, may I ever be reserved from it. Rather would I attribute them to any other source; yea even to that evil Spirit that worketh in the children of disobedience, than to that of the mild and peace speaking Jesus. Gentle reader; examine again his essays; examine them coolly and dispassionately, and what is the spirit which they breathe? or what real merit is there in them? Take from them all the superfluity of words; all the invective; "fire and faggot;" "mercenary priesthood; hireling" and every reproachful epithet to be found in all the vocabulary of ill language, and pray what remains? A mere shred of argument which makes little for his cause. He has never met his antagonist fairly or honorably. He has always misrepresented his doctrines, and where he could not meet them with argument, he has assailed them with ridicule. His conduct has been ungentlemanly, as well as unchristian. And especially has this been the case since an intimation was given that the debate was to be terminated. No man, it is evident, was ever more gladdened by the enunciation of a truce, than was Amicus, by the notice of the Editor that the controversy was to be closed. But an advantage he conceives may be taken of the occasion; and an event, which was to be attributed, as declared by the Editor, to the unceasing importunity of his Patrons, he ascribes to the pusillanimity of his opponent, and a consciousness of his inability any longer to maintain the conflict. An attitude of defiance is assumed. He affects a triumph over his adversary as already fallen. Like the vaunting Goliath, he dares him to the combat, and appears to look down on him with contempt as secure of the victory. But the little David, the youthful stripling of Israel; confident of the righteousness of his cause; with his sling and stone, or rather the bible in his hand, meets this great Philistine champion and lays him prostrate at his feet. Reader, this is not a mere fanciful representation. Examine the essays of that period; weigh the arguments and judge for yourselves. As I mentioned before, it was a war of words, and though galled and wounded, he still lives; and preserves his gasconading style. Look at his preface, if such it may be called. He now knows that the controversy is at an end, that neither he nor his antagonist can strike a single blow. He may therefore menace, and vaunt with safety; and like the gasconading coward, who knows he will not be permitted to fight, he stamps, and rages, and vapours, and exclaims, Oh! what would I not do, if my hands were but united. For me, I wish the chains were taken from the Lion, that the world might witness the utmost of his fury. Let him but loose, and I venture to say, he will be harmless as a lamb. There is something in such conduct exceedingly degrading. His language is not the language of a man conscious of victory. It is the language of mortification, and a fruitless effort to impress his readers with a belief of his superiority, by an assumed air of triumph. But there is in it a littleness of soul, not only utterly inconsistent with the christian, but degrading to the man.

Amicus indeed has not magnanimity enough to allow to his antagonist a single virtue. While Paul has always given him credit for all that he possessed, and often a great deal more than he deserved, his replies have been only contempt and derision. The world however will do them justice, and Friends will ere long regret that their cause has been undertaken by their vaunting champion. Amicus may boast as he will, but Quakerism is evidently on the wane; nor will his vain glorious services ever advance it. They have not been rendered in accordance with that truth, nor with that spirit, which God will bless. While other Societies are enlarging their borders by planting the gospel in every region of the globe, Friends are degenerating; and numbers, disgusted at the dearth and insipidity of the spiritual food professed to be administered in their public assemblies, have dropped into the ranks of infidelity, or thoughtlessness, or gone to other societies, to seek a more abundant and wholesome provision. In the single county of Chester, not fewer than one hundred persons, Friends or their descendants within the last year have attached themselves to Christians of other denominations.

AMICUS VERES A CHESTER COUNTY MAN.



## For the Christian Repository.

Mr. PORTER,

As "Barnabas" has been permitted to express his sentiments on the late controversy of Paul and Amicus, permit me to express mine also. Your correspondent seems "unable to conceive any good which can come out of it," and devoutly wishes "it had never been commenced." Now, with your correspondent, I confess, I widely differ; and conceive much good has already resulted from the controversy. To say nothing of the spirit of reading and enquiry which it has excited among the Friends and others,—is it of no consequence to discover the real doctrines of a sect which has so long veiled itself under equivocal terms and phrases!—to bring to light a people upon whom "shadows, clouds and darkness," have rested for 170 years? Is it of no consequence to the Christian community to learn, that in their very bosom, there exists a numerous body of nicely organized enemies, who though they profess Christianity, really hold and secretly propagate the doctrines of infidelity?—Is it of no consequence to strip the wolf of his fleecy robe, and deprive the hypocrite of his mask? On this subject, surely there can be but one opinion.

Now, Barnabas acknowledges that the sentiments of Amicus are of an "infidel" character, as dangerous to Christianity as any thing that "Voltaire, Paine or Gibbon" ever wrote. And provided the "infidelity" avowed by their advocate could be proved to appertain to the Society, it is evident his opinion of the whole controversy would be changed, and he would no longer "be left in charity to hope better things" of the Society, than of Amicus himself. But since the late "Mixtura" of the Delegates, he says, "I am now sorry the controversy ever was commenced." The sentiments of A. it now seems, are not the sentiments of Friends. The writer of this article would cordially agree, that if all the labours of Paul had only succeeded in discovering the secret sentiments of an individual, it would have been labour lost; and considering the opportunity A. has had of publishing his "infidel" sentiments, the controversy would have been an incalculable injury to community? But if it shall appear that the sentiments of an avowed and permitted advocate are the sentiments of his Society, there can be no question that the disclosures which have been made, by putting the Christian community on their guard,—and by furnishing a foundation upon which to argue with them hereafter, will be of immense service to the cause of truth.

Now, I ask, what reason is there to doubt that the doctrines of A. are the doctrines of his sect? Surely not, the "Mixtura" of the Delegates,—for it would puzzle Barclay himself to make it speak any thing to the contrary! It simply denies, as one of their own writers has explained it, any "connexion with him in the publication!" Is Barnabas so little acquainted with Quaker regulations, as not to know that if the sentiments of A. had been opposed to Quakerism, that they would have immediately put the writer down? Had he, in their name, dared to publish the doctrines of the Trinity, the Divinity of Christ, the Atonement and Everlasting Punishment,—in other words, the doctrines of Christianity,—not 5 numbers would have issued from the press, before a vote of censure from the Elders in Wilmington would have been published in every Paper in the district! And had he continued writing, he would have been publicly exposed, their "testimony issued," and the writer disowned. Neither would they simply have disavowed any connexion in the publication, but would have branded the writer as an enemy, and his doctrines as contrary to their faith.

Instead of this, they wait in silence for near two years, (and if the controversy had not ended, would perhaps have waited for two years more) and then—what?—do they disown his sentiments? No; they only condemn his mode of publication. They have taken a step which they knew would not in the least impede the circulation of the work, and yet would screen them from all censure for its faults!!! In short, the "Minute" is a genuine "chip" of the old Quaker "block!" The Quakers themselves, as you see by their late communications to the Repository, can make any thing or nothing of it, as suits their purposes!

Again, if the sentiments of Amicus are not the sentiments of Friends, why have they patronized the Paper which contained them—read his Essays with such unqualified approbation—defended all his antitrinitarian sentiments; and now subscribed so generally for the work? The fact is he has stated upon paper what is generally confined to the parlour or the heart; he has shaded the picture of which Barclay drew the outlines;—in short, pressed by his adversary, he has ventured to give a plain explanation of what was before as equivocal as a Sibylline oracle.

The "Delegates," in my opinion, never intended to condemn the doctrines of Amicus. But if they had, they could not have quoted a single sentiment from Barclay and their other standard writers, contradictory to the doctrines which this writer has advanced. They might say "Barclay never clearly expressed such sentiments"—"many sentences in Barclay are capable of a different construction"—but this would be saying nothing to the purpose! It is the extraordinary excellence of his "Apology," (by the way, a very appropriate name, as it is not a fair exposition by any means, but just such an apology or plea as a cunning lawyer would make for his client,)—that almost all its leading statements are "capable" of two constructions,—so that either a Christian or Socinian may, with a little help of the imagination, make it suit his creed! The Christian, it is true, does not find the Gospel clearly expressed, but the Unitarian does not find his system condemned. The only thing in which Amicus has broken over the hedge of Quakerism, is his having thrown off all evasion, and clearly spoken out. The utility therefore of the Publication now in press, consists in this, it will serve as a text book for their opponents to quote.

There is not another denomination in the Christian world, that if such sentiments as this writer has advanced had been published in their name, would not have branded the writer as their enemy and the enemy of the Truth. So long therefore as the Friends do not condemn, nor even disavow the Letters of their advocate, it is skeptical be-

yond all reason, to question the correctness of his statements.

I must say, therefore, I am not sorry, but rejoice that this controversy ever was commenced. The most sanguine hopes of Paul could hardly have exceeded the disclosures he has so perfectly obtained. He has disturbed the stagnant pool of error, and brought its muddy contents to the surface; and should it not yet be filtered and purified,—should it settle down again into its old state of quietness, spectators will no longer be deceived by fair appearances!

PHILIP.

## FROM GEORGE B. ENGLISH'S TRAVELS.

## THE RIVER NILE.

The river Nile has been represented, and I think with justice, as one of the wonders of the world. I do not consider it as meriting this appellation so much on account of its periodical and regular floods in which respect it is resembled by several other rivers, but on account of another circumstance, in which, so far as I know, it is without a parallel.

The Nile resembles the path of a good man in a wicked and worthless world. It runs through a desert, a dry, barren, hideous desert; on the parts of which, adjoining its course, it has deposited the richest soil in the world, which it continually waters and nourishes. This soil has been the source of subsistence to several powerful nations, who have established and overthrown mighty kingdoms, and have originated the arts, the religion, the learning, and the civilization of the greater part of the ancient world.\* These nations, instructors and pupils, have perished; but the remains of their stupendous Pyramids and the temples of Egypt, Nubia, and the countries now visited for the first time, at least for many ages, by minds capable of appreciating those, for the people who erected them are more than sufficient to excite astonishment and respect for the nations who founded them. The few instances that I have mentioned are such as have presented themselves to my notice in sailing up the river, without my having the opportunity so scrutinize them particularly, or time or means to pursue any researches in the vicinity of those I have seen, by which doubtless many more would be discovered. Some future traveller in these interesting regions, who may have the power and the means to traverse at his leisure the banks and islands I have seen and admired, will, I believe, find his labours rewarded by discoveries which will interest the learned, and gratify the curious.

A voyage up the Nile may be considered as presenting an epitome of the moral history of man. We meet at almost every stage with the monuments of his superstition, of his tyranny; but with few memorials of his ingenuity, directed with a view to real utility. We also every where behold the traces of the vengeance of Almighty Justice upon his crimes. Every where on the banks of the ancient river, we behold cities, once famous for power and luxury, a desolation, and dry like a wilderness; and temples, once famous and colossal, idols once feared, now prostrate and confounded with the dust of their worshippers. "The flocks lie down in the midst thereof: the cormorant and bittern lodge in the temples and palaces. Their voice sings in their windows, and desolation is in the threshold."

The people who now occupy the territories of nations extinct or exterminated, have profited neither by their history nor their fate. What was once a land occupied by nations superstitious and sensual, is now inhabited by robbers and slaves. The robbers have been expelled or slain, and the oppressed peasant is emancipated by the arms of the nation who avenged the cause of Heaven upon the degenerated Greeks, but who nevertheless have derived neither instruction nor warning from their downfall and subjugation. The Nile, meantime, which has seen so many nations and generations rise and disappear, still flows and overflows to distribute its fertilizing waters to the countries on its borders; like the good providence, which seems unwearied in trying to overcome the ingratitude of Man by the favours of Heaven.

\*Egypt, according to the most probable opinion, derived its sciences and institutions from Ethiopia. The sciences of the Egyptians were transferred to Greece by the travelling Philosophers of the latter country; the Romans received them from the Greeks, and the Europeans from the Romans.

## BURMAN MISSION.

Important intelligence has been received by the Board, from the mission in Burmah. In August last, orders were received from the king by Messrs. Judson and Price, to repair to Ava, his Majesty being desirous

to avail himself of the medical skill of Dr. Price. The missionaries obeyed the order, and arrived at Ava, about the 1st of October. They were immediately presented to the king, by whom they were favourably received, and were informed that it was his desire that they hereafter reside at Ava, where he promised to build a house for them, at his own expense. This unexpected occurrence changes the whole aspect of the mission in Burmah. No disposition to tolerate the Christian religion has yet, it is true, been manifested by the king; but he has never persecuted the disciples of any creed; and we may hope that the removal of the missionaries to Ava is only a preliminary to the unimpeded introduction of the gospel into the Burman empire. Dr. Price speaks favourably of the mild disposition and affable manners of the monarch. May the King of kings shed on him the spirit of his grace, and make him the "nursing father" of the infant church in Burmah.

Mr. Judson's Journal has also been received, and will be published in the next number of the Luminary.

Col. Star.

## ELEGANT EXTRACT.

The following passage is extracted from a speech of Judge STORY, in the late Convention of Massachusetts.

"In our country, the highest man is not above the people; the humblest is not below the people. If the rich may be said to have additional protection, they have not additional power. Nor does wealth here form a permanent distinction of families. Those who are wealthy to day pass to the tomb and their children divide their estates. Property is thus divided quite as fast as it accumulates. No family can, without its own exertions, stand erect for a long time, under our statute of descents and distributions, the only true and legitimate agrarian law. It silently and quietly dissolves the mass heaped up by the toil and diligence of a long life of enterprise and industry. Property is continually changing like the waves of the sea. One wave rises, and is soon swallowed up in the vast abyss, and seen no more. Another rises, and having reached its destined limits, falls gently away, and is succeeded by yet another, which in its turn, breaks and dies away silently on the shore. The richest man among us may be brought down to the humblest level; and the child, with scarcely clothes to cover his nakedness, may rise to the highest office in our government; and the poor man, while he rocks his infant on his knees, may justly indulge the consolation, that if he possesses talents and virtue, there is no office beyond the reach of his honourable ambition."

Col. Star.

## RELIGIOUS NEWSPAPERS.

A Letter to the Publisher of the Christian Watchman, dated at the Columbian College, Washington, Jan 3 1823, contains the following just remarks:

"It affords me pleasure to think of the good which it (the Watchman) is likely to do, and which I trust it already has done. There is no calculating the influence of such publications. Like the leaven in the meal, their effects are gradually spreading all around. They are not only calculated to enlighten and improve the minds of the people, but by diffusing religious intelligence, they excite and fan a missionary spirit, and thus become important auxiliaries in the spreading of the Gospel of Christ."

The press, I conceive to be among the most powerful means employed for illuminating and evangelizing the world. Considering the subject in this light, it is a matter of regret and astonishment, that christians do not feel more interested in religious periodical publications—that they do not feel it to be their duty to help, support and extend their circulation. Nor should they think by doing this that they are merely doing a favour to the publisher or proprietor of the publication;—they are doing a far greater favour to the cause of Christ."

The amount of premium given for box tickets in the Boston Theatre (besides the usual price of tickets,) has amounted in a short time to \$1600! Such is the facility with which men will pay a man for amusing them. A celebrated story-teller, we understand, is the facetious Momus to whom this offering was made. But the "fashion of the this world passeth away;" and there is a period when the "lovers of pleasure more than the lovers of God," will distinctly hear the eternally reverberating denunciation—"Woe unto you that

laugh now, for ye shall mourn and weep!" This is not for Bible or Missionary Societies and of course will not be noticed by "Plain truth" &c &c &c. [B nap.]

## CHRISTIAN REPOSITORY.

FRIDAY, MARCH 7.

The Presbytery of New-Castle meets on the First Tuesday in April next, in Middle Octorara.

"Amicus Veritas, another C Co man," next No. The Editor has no objection to a *specie* of controversy in his columns, but communications to insure insertion must be short.

The Piece selected from Josephus, describing the person of our Saviour, is too trite for insertion. We thank our correspondent for his well-meant endeavors.

The writer of the piece, signed "A Subscriber," evidences too little acquaintance with composition to find a place in the Repository.

Extract of a Letter, to the Editor, dated first inst.

"GOOD NEWS FROM LITTLE BRITAIN"

"We trust that God is about granting this long vacant and barren church a 'gracious rain'—there have for some time past been weekly prayer meetings held, and thronged attended. Many have come out from amongst the wicked, and now lead in the exercises of these meetings; some of whom, till lately, not only 'made light of these things,' but actually ridiculed them! How good is the Lord! How marvellous are his ways!"

## CHRISTIAN LIBERALITY.

We understand that the congregation of Doe Run, forwarded 30 Dollars in the month of Nov. last, to New York, to constitute their pastor, the Rev E. K. DARE, a life member of the Foreign United Missionary Society—and that about two weeks ago, they also forwarded 20 Dollars to Philadelphia, to constitute him a life member of the American Education Society.

## SELECTED SUMMARY.

A new religious newspaper is proposed at Philadelphia, to be called the "Philadelphia Recorder"—the first number to be published the first Saturday in April—the object is the diffusion of religious intelligence and literary information.

In Alabama, there are 93 Baptist Churches, 5 Associations, 55 ordained Baptist Ministers and 11 Licentiates; 10 Presbyterian Ministers and 18 Methodists. A missionary spirit is increasing in that State.

According to official reports from both cities, it seems that in London, during the year 1822, there were but FOUR deaths from intemperance, with a population of thirteen hundred thousand; and, in the city of New-York, with a population of only one-tenth part of that number, the deaths from the same cause were FORTY-FOUR!

The donations to the London Tract Society for the year ending May, 1821, were more than \$40,000.

The donations the last year, to the American Board for Foreign Missions, were \$59,000; to the American Bible Society, \$39,000; to the American Education Society, \$17,000; to the New-England Tract Society, in one year and five months \$970.

A daughter of the late Revd Samuel Pearce, of Birmingham, has embarked at her own expense, for Calcutta, to assist in the female seminary established there, in connexion with the Baptist mission.

## MARRIED.

On Thursday evening, 27th ult. by the Rev. J. POTTS, Mr. THOMAS BEESON, Junr to Miss SUSAN FILE, both of Brandywine Hundred.

## OBITUARY.

[COMMUNICATED.]

Departed this life, at the house of John H. Nowland, near Georgetown Roads, Kent County, Maryland, on Saturday 22d ult. the Rev. WILLIAM ROSS, an itinerant Minister of the Methodist Episcopal Church, in the 36th year of his age.—His disease was a Consumption on the lungs, of which he suffered much and long; but is now, we trust, reaping the reward of his labours and pain in the "bosom of his Father and his God."

DIED, at his residence near St. Georges, on the 28th ultimo. Mr. JOHN FORD, in the 43d year of his age. The deceased was a man of engaging manners; and all who knew him, appeared to be bound to him by the ties of affection and friendship. He had been married to his second wife about 6 months; and in the meridian of life, when anticipating all the joys and happiness of a long life, the grim messenger death came and summoned him to appear before his all wise and merciful creator! He left a wife and three children to deplore the loss of one of the best of husbands and kindest of parents. By his death, society has to lament the loss of one of its most worthy members.

On Sunday evening last, in this Borough, Mr. WILLIAM ROBINSON, (skin-dresser) He leaves to mourn their irreparable loss, an affectionate widow, and a large family of children.

## REVIVAL HYMNS.

Just received from Philadelphia, And For Sale at this Office, the 4th Edition of Revival Hymns.—Price 19 Cents.